

THE RUTLAND HERALD.

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WILLIAM FAY.

POETRY.

STANZAS.

Perched on a rock, I proudly gaze
Upon the world below;
A broad champagne before me lies,
Where streams like brooklets flow;
The tree is divided to the shrub,
The pulse to the shod;
Man in a speck—small as the grub
Brushed 'neath his thoughtless tread.
The eagle is my comrade here—
Our mantle is the cloud—
The wild wind whistles in our ear,
Its music sharp and loud.
The sun looks down with colder ray,
The host from his round;
Our rock, with age and tempest gray,
By scarce a shrub is crowned.
Alone! alone! you bird and I,
Our lofty seat do share;
No nearer wing may soar so high,
In fields of upper air—
And man will seldom dare the steep,
Where wild goat never sters;
Round which the raging whirlwinds sweep,
The death-winged lightning plays.
Oh! that his royal wings were mine!
To leave the bird his throne,
And cleave the air to lofty shores,
That might be all mine own.
I would not brook a rival near
My chosen place of rest—
Compelled to feel a jealous fear,
Lest he o'ertop my nest.
Vain wish! at risk of life I gained
This cloud-king's airy home;
Yet pride elate at height attained,
Faints higher yet to roam.
'Tis ever thus! though blessed with all
That makes a heaven of earth;
The spirit still, in conscious thrall,
Sighs for immortal birth.

MISCELLANY.

We have been requested to transfer to our columns, the subjoined article from the Christian Watchman, copied from that paper into 'the Churchman.' In yielding our ready compliance with the request, we could not but be struck with the great simplicity, if not coincidence of argument, contained in the dialogue, with many of those set forth in the admirable lecture of Bishop Hopkins, commonly called his *Temperance Sermon*; some of the views in which, however, may seem to be somewhat objectionable, as it relates to the connection between the cause of temperance and the cause of the religion of Christ. We commend them both, however, to the careful perusal of such of our readers as may have leisure or inclination "to tell or hear some new thing."

From the (Baptist) Christian Watchman.

THE TIMES; OR, COMBINED ACTION.

A DIALOGUE.

SCENE—Study of Rev. Mr. A., a country minister. Mr. A. sits by his table, with a Bible before him, and his eye resting on the question in *Psalm* iii, 1:—"Lord, how are they increased that trouble me!" A knock at the door. Brother B. enters.

Pastor. Ah, good morning, Brother B. Walk in, walk in, Sir.

Br. B. Good morning, Brother A. I have called on you this morning by request of a society which was formed at our vestry last evening, to solicit your name and influence.

Pastor. I hope to be ready for every good work—pray, what is the object of your society?

Br. B. I will read you the preamble, and the second article of the constitution. (*Reads.*)—Whereas a correct knowledge of the Scriptures is indispensable to the purity of Church and the progress of morals; and whereas combined action is a powerful instrument in attaining all worthy ends—therefore, &c. Art. 2. The object of this society shall be to promote a correct knowledge of the Bible.

Pastor. A worthy object, indeed.

Br. B. I am very glad it has your approval.

(*Door opens. Enter Br. C.*)

Pastor. Good morning, Brother C.

Br. C. Good morning, Sir. I was appointed by a large meeting of ladies and gentlemen who came together a few evenings since at the orthodox church, to organize themselves into a society—a very liberal one, too, not sectarian at all—to call upon you and request you to join. Indeed, in anticipation of your joining, they have elected you president. (*Takes a paper from his pocket, and adjusts his spectacles with his left hand.*) If it will be no interruption to your business with Brother B., I will read the design of the society from this constitution.

Pastor. None, I presume.

Br. B. None at all. I am glad I am here. I shall be happy to join your society, for I am convinced (*here he rises from his seat and brings down his right arm with tremendous emphasis*) that combined action is the only way to end the world's wrong.

We have gone at least a pace long enough. The church has become corrupt through stagnation. It is time for action, combined action. But excuse me—you were about to inform us of the design of your society. I go for specifics.

Br. C. I am glad, Brother B., to see you awake. I always thought you a man of the right stamp. (*Once more adjusting his spectacles, reads.*) Whereas domestic peace is the ground of domestic happiness, and domestic love is the indispensable condition of peace; and whereas there is a prevalent want of said love—therefore we, whose names are hereunto annexed, do form ourselves into a Domestic Love Society, and do solemnly adopt the following pledge, viz. We bind ourselves on all occasions to fulfill our marriage vows, and demean ourselves as good husbands and wives.

Pastor. A very good object truly.

Br. B. Yes, a good object. I will sign that pledge. That husband or wife must be a villain or a brute that will not do it. If my neighbor Jones

would sign it, only think what an amount of suffering it would deliver his poor wife from! (*Writes his name, and hands the constitution to the Pastor.*)

(*Door opens. Enter Brother D.*)

Pastor. Good morning, Brother D.

Br. D. Good morning, Brother A. I called to see you a few minutes, but as I find you quite engaged, I will come again.

Br. B. and C. We have accomplished our business, and shall be gone in a minute.

Br. D. I called, Brother A., to procure your name to place at the head of a constitution. A new society—for societies, you know, are all the go with us at present—has just been formed, and I am sure that its object must meet your approbation.

Br. B. Yes, combined action—that is the watchword—the real *key-note* (*for such*) as our school master said in his lyceum lecture. I'll join.

Pastor. But what is the object of your society?

Br. D. (*Reads.*) It shall be called the Society for Promoting Regular and Orderly Attendance at Church.

Pastor. A very good object.

Br. B. Just so, Brother A. I'll join. Combined action! In three years we will have the whole nation at church as regularly as you attend, Brother A., or as I do—though I don't wish to boast.

Br. D. I will read the preamble. (*Reads.*) Whereas by a careful examination we have learned that there are three hundred persons in this town who do not attend church, and five hundred who do not attend regularly; and whereas there is a prevalent habit of disorderly behavior in church that is dishonorable to religion and a hindrance to the due effects of worship—therefore we, the subscribers, do bind ourselves by the following pledge, &c. (*Hands the constitution to the Pastor.*) I will name a few of the evils, which under the name "orderly" we design to remove; coming late, waiting at the doors, bringing infants and dogs, reading newspapers, conversing, tuning instruments, or singing, when the congregation should be collecting their thoughts for spiritual worship, leaving church during the sermon, or adjusting dresses during the benediction, talking of the literary merits of the sermon on the way home, and—

(*Door opens. Enter Br. E. with Rev. Dr. F.*)

Pastor. Welcome, gentlemen.

Rev. Dr. F. and Br. E. Good morning, Sir, we would not interrupt you.

Pastor. No interruption, Sirs. I am happy to see you.

Rev. Dr. F. We have called to secure your co-operation in a plan which we hope will promote the interests of Zion.

Br. B. Yes, combined action! We have found the fulcrum, and now we can raise the world.

Pastor. I desire to serve my Master in every call of duty.

Rev. Dr. F. I do not doubt it, and, knowing your zeal, I was disposed to enlist you early in the scheme which I am now to propose for your consideration.

Pastor. (*with a sigh.*) Pray what is it?

Rev. Dr. F. You cannot, my dear brother, but be aware of the many obstacles that exist in the way of the world's conversion, nor that among the worst of these are the devious wanderings of the Church from the primitive path. We propose, therefore, to aim at the abolition of sects, and the restoration of the Church to the primitive pattern. We desire to separate all true disciples from the mass of the professed ones, and to make the church which shall thus be formed, the pledged antagonist of all specific evils that afflict the world.

Br. B. A good idea, truly, and combined action will effect it. It may be done in five years. I'll join.

Rev. Dr. F. You say rightly, Brother B. I like your spirit. We need more men of just your stamp.

Br. B. Hem.

Rev. Dr. F. But as I was about to say—we propose to effect this object by a Primitive Church Society. I have at the request of a number of brethren prepared a constitution, which I have the pleasure of submitting to you. (*Hands the paper to the Pastor.*)

(*Door opens. Enter Rev. Mr. G. and H.*)

Eq., a disappointed politician. Mutual greetings are exchanged.

Rev. Mr. G. I am happy brother A., to introduce to you Mr. H., and to your favorable regard the philanthropic object which he is so successfully aiming to promote.

Pastor. (*smiling deeply.*) And what is the object, brother?

H. Eq. It is to throw mankind into one vast crucible, and melt them into a common mass. So God designed that they should be, but they have made distinctions; and these distinctions have been the prolific parent of tariffs, duties, monopolies and oppressions. One half of mankind have been compelled to starve to support the other half in luxuries. I am for equality.

Br. B. Right, Sir, right! Combined action will do it!

H. Eq. I am for seeing all men treated alike; and you, Sir, as a man of benevolence and a Christian, must join me in this holy enterprise. I wish to send a voice loud as the thunder-roll, from Maine to Georgia, and from the Atlantic to the Rocky Mountains, that shall wake up the downtrodden to their rights, and to compel the arrogant to give up at least one half their usurped prerogatives.

Rev. Mr. G. I feel it my duty, as a lover of my country, and the souls of men, to join in this warfare against spiritual wickedness in high places. And, brother A., the church is involved in this guilt. Ministers and people have sinned, and are sinning now. We have pews in the house of God which are held as private property—there is the *negro pew*, and the *free seats for the poor*. This will never do. The millennium will never come till the Church is purified. Brother A., we must enlist, or be recalcitrant to the cause of God, and suffering humanity.

Rev. Dr. F. This meets my views exactly.

Br. B. You will not fail to address my congregation next Sunday afternoon to behalf of the equality Society. Deacons J. and Dr. K. and Mr. L. will probably stay at home for fear of the political bearing of this subject. But never mind, they are all ways behind the age. The Church must be purified.

H. Eq. I shall be happy to do so. I have made my arrangements to address Rev. Mr. A.'s congregation next Sunday morning, but as the distance is short, I can ride to your church at noon. I am never weary in this good cause. My life is pledged to it.

Pastor. Are you to address my congregation next Sunday? Indeed, I had not heard of it.

Rev. Mr. G. The arrangements are made, Br. A., and to your satisfaction, I trust.

Pastor. I shall never object to doing right rightly.

Rev. Mr. G. That is our motto, though mistakes in zeal for a good cause are quite pardonable.

(*Door opens. Enter Pastor's son, a bright little boy of ten years, holding a folded paper in his hand.*)

Pastor. What do you wish, my son?

Boy. The little boys have formed a "Good Boy's Society." I came to ask if I may sign the pledge. (*Reaching the paper to his father.*)

Br. B. Oh, yes, my lad—learn the principle of combined action now in your boyhood, and you may do what you please in reforming the world when you come to be a man. But I trust the world will be reformed ere then. Oh if the apostles had understood the principles of combined action!

Pastor. I am engaged now, my son, I will tell you after dinner. (*Dinner bell rings.*) Gentlemen, will you dine with me?

At dinner, the Pastor says with a heavy heart, "Christ and his cross are all our theme."

But the sentiments meet to repose. He asks the Rev. Dr. F., and the Rev. Mr. G. the state of piety in their churches, and the reply is that they are ready for combined action. But are your members more devout, more dead to the world, more Christ-like?—are they living by faith, and ripening for heaven? Oh, they are active, ready for every good work.

After dinner, they return to the study, and when at the request of the pastor, they have united in prayer with the Rev. Dr. F., they return to their unfinished business.

Pastor. I hold in my hand five constitutions besides the one my little boy handed me, viz.—the Society for Promoting a correct knowledge of the Scriptures, the Domestic Love Society, the Society for Promoting Regular and Orderly Attendance at Church, and the Equality Society. In so far as these societies have in view the good of men and the glory of God, and seek to promote this aim by the wise and harmless measures of Christianity, of course they have my approval. But I confess, brethren, that I have less confidence in the wisdom and righteousness of combined action than you seem to express. It is a tremendous engine that may be used for good or for evil. The facility of abusing it makes it dangerous. It is undoubtedly capable of blessing the world as silently and as sweetly as the dew does; but had men, I fear, will make it a juggernaut to crush its unnumbered victims. We must apply it with care and skill, as we do steam, or explosion will be the ruinous, disastrous result.

I have studied the history of the world, and am convinced that its march is onward. I have made myself acquainted with the influence of Christianity upon the world, and with the manner in which that influence has been exerted.—The mode in which Christianity operates is determined by its nature, and that mode cannot, therefore, be changed. Its influence is like heaven, and hate is disastrous. Christ and him crucified, which Paul preached, and which his successors should preach also, is the only renovator of the world; and you must therefore aim by the blessing of God to promote *spiritual religion*, if you would see the world wear a lovelier aspect. Banish evil from the heart by the explosive power of our religion, and evil will of course be gone. Make men Christians, and make them Christians of elevated piety, and you have made Bible students; you have promoted domestic happiness and regular attendance at church; you have taken the best measures to restore primitive piety, and a just equality among men. You cannot reform men outwardly but as you make them better men inwardly. The present attempt to do it will utterly fail; and unless it shall serve as a lesson to the future Church, and stimulate to a right activity hereafter, it will turn back the hand that marks the progress of the world.

Br. B. But you will sign my constitution!

Pastor. No, Brother B. I shall aim diligently to expound the bible, and cherish the love of its study among my people. I have ever done this among my first and most delightful duties, and, I hope, not without some success. I fear your society will, from the nature of the case, not only be inefficient, but, by weakening the sense of individual responsibility, be harmful—to say nothing of mischief which would follow from a general organization of the same kind.

Br. B. But you admit the power of combined action?

Pastor. Yes, and think it not unlikely that I may feel it too.

Br. C. I hope you will join the Domestic Love Society!

Pastor. No, I shall seek to make good husbands and wives by making good men and women.

Br. D. Your personal interest in "a regular and orderly attendance at church" will render you willing to give me your name?

Pastor. No, a sufficiently devoted standard in the church, and a consequent consistency of example and individual effort, which I am constantly aiming to promote, will attract the multitude to the house of God as truly as the pole attracts the magnet; and the attraction will be as permanent.

Rev. Dr. F. I extremely regret, my dear brother, that you have given a negative to these solicitations; but still am confident that the plan which I have the pleasure of proposing will secure your co-operation.

Pastor. You will do me the justice to believe

that I sincerely desire the removal of all obstacles which retard the progress of religion, and that I should rejoice in seeing the day when, instead of the Baptist, the Congregational, the Methodist Church, we might say THE Church—

Rev. Dr. F. Yes, most certainly, or I should not have journeyed to your town today.

Pastor. But the obstacles in the way of religion, unless there be some more potent force at hand, which you will hardly pretend, can be removed by the power of religion itself. The Gospel asks no aid in removing obstacles; its own power, if it be faithfully preached, is amply sufficient. The union of sects, or as you are pleased to term it, the abolition of sects, can be accomplished only by the same process—the steady and humble preaching of Christ and him crucified. I cannot therefore, pledge my faith or co-operation that is pledged in the assurance that by God's help I shall continue to preach that Gospel which I doubt not will ultimately effect the objects you propose.

H. Eq. But I am not to think that I too shall lose your aid in the holy cause of equality?

Pastor. I shall not, Sir, attempt to justify any of the evils which you condemn; but you cannot fail to see that the evils of "tariffs, monopolies, and oppressions," which are matters of a political kind, are such as my Master though he lived in a country whose laws tolerated fearful enormities, did not deem it his duty to attack. He promulgated principles which could not but effect political remedies; and so shall I do, by a determined effort to induce all hearts with the spirit of the gospel, and to bring all men into subjection to the law of right. But I could not neglect my errand of mercy to lost men, in an effort to promote your scheme, even if I approved it as fully as yourself without baptizing my garments in the blood of souls. From the nature of your subject, as well as to save division among my people, I must also inform you that your appointment to lecture in my pulpit next Sabbath, of which I was not aware till just mentioned, cannot be fulfilled. I must preach the Gospel there.

Rev. Mr. G. I fear your determination will be disastrous to yourself.

Pastor. Perhaps it may, but I shall have little to fear if only my duty is done. I shall seek quietly, like the Minister of Newbattle, in Scotland, to promote the spiritual benefit of my congregation, even though my brethren shall feel it their duty to preach the times. My business is to seek the salvation of my flock, and God forbid that I should neglect it.

Rev. Mr. G. But you aid the efforts of the mission cause—why not of ours also?

Pastor. When our missionaries depart from their duties as missionaries—when they forget that their errand is to preach repentance and faith, Christ and him crucified, and enlist in local, and temporary, and semi-political schemes, I will abandon them. Their business is the same as mine—to preach the Gospel—and while they pursue that business, they shall have my aid.

Rev. Mr. G. Are you decided?

Pastor. I am—rightly, I believe—honestly, I know. And here, with a single remark, especially to you, my brethren in the ministry, I close this subject. I greatly fear that "combined action," which is but another name for the action of that changing thing, public opinion, as it is illustrated by its advocates, and embraced by the mass of the people, is tending to weaken the confidence of men in the power of religion. "If we wait for Christianity to do this, it will never be done," or "it will not be accomplished till the millennium comes," are common phrases among those who have been taught that the anticipated reforms may be brought about by "combined action," "public opinion," or "public sentiment." It seems to me that there is something wrong in modes of operation which develop themselves in such results. I suggest this for your consideration, and beg you to beware of exalting any moral force above Christianity.—In fidelity and hell will shout at such exaltations. No, let us cling to Christianity as the hope of the world.

GENERAL WASHINGTON. The Cabinet of Washington was one of extraordinary splendor, talent and patriotism, and which in the force of its character, and its indelible industry, the unspotted purity of its motives, and the prophetic wisdom of its councils, has never been surpassed or even equaled, by the cabinet of this, or perhaps of any European nation. This splendid pre-eminence will not appear strange, if we consider the peculiar influence under which it was warmed into life. Not in the silence of the lettered closet—not in the enjoyment of fastidious ease, but on the bloody field where nations battled for victory, for glory, for liberty—not under the protection of a wise and humane government—but when time had beaten the confederacy into a pile of ruins, when the national treasury was a mere starting, and the laws but hives of folly, weakness and despair—it was in the darkest hour of this dark period, that Washington, looking into the very secrets of the future, summoned around him the chivalrous Hamilton, the philosophic Jefferson, the bold and sagacious Knox. Charles immediately assumed the form of beauty. Happiness grew to the perfection of its nature—Commerce lifted up its drooping head, and spread its sunny wings over the boundless ocean. Prosperity looked down on America. Wise men were her legislators, brave men her defenders, and happy, indeed, thrice happy, were her citizens.—When shall we have such times again? When another Washington shall exist.—N. Y. Observer.

Light in the East. The House of Representatives of New Hampshire have refused to take up the resolutions introduced into that body to instruct their Senators and Representatives to oppose the recharter of the United States Bank. This was done by a vote of 139 to 7. The Claremont Eagle says "the democracy" have held a caucus and declared themselves in favor of a national bank of some kind. This does not look like "carrying out" the policy of Mr. Benton.—Vt. Mercury.

It is said that Matthias, the Prophet, is now travelling in Ohio, and leaves no unexpressed that he may come into collision with Joe Smith.

POLITICAL.

WHIG STATE CONVENTION.

To the Free-men of the State of Vermont.

FELLOW CITIZENS: The time approaches when you will be called on again to exercise the high privilege of selecting from among yourselves your public servants. We have assembled to consult together on this subject, to determine upon the course which we ought to take, and to express to you as it is now our purpose to do, the reasons which shall guide us in this important crisis.

We came together under a call to the "supporters of the supremacy of the law, and of a constitutional government honestly administered." Has the supremacy of law been maintained? and has the government been honestly and constitutionally administered? are questions which it is an appropriate occasion to examine. We have examined them. The course of an eight years' administration of the general government has been brought under review—its principles subjected to the test of the Constitution, and their tendencies looked at in the lights of experience. They have been weighed in the balance and found wanting, as we think in the great and essential characteristics of genuine republicanism. We believe their tendency to be fatal to the purity and permanency of our free institutions, and the more so, by reason of the specious names and fair disguises under which they have been commended to the confidence of the people.

Up to the time when the present Dynasty was invested with power, the government had been mainly administered in the simplicity and purity of open, straight forward republicanism. Our presidents had carefully refrained from pressing the Executive prerogatives, and had scrupulously respected the rights of the other branches of the government. The Executive, Legislative and Judiciary departments, moved in their appropriate spheres, while the people yielded to each the confidence which was due only to honesty, capacity and fidelity to the constitution.

Thus should we have continued, but for the unscrupulous and mad ambition which has been the bane of all the Republics which have gone before us. The declaration of the present *successor* in the government, four years before the present dynasty came into power, that the then administration "must be put down, though pure as the angels at the right hand of the throne of God," was followed by an opposition whose recklessness, disregard of truth, and appeals to passion were in perfect keeping with that profligate declaration. The opposition was successful; and an administration, which its subverters are now forced to admit was pure, was put down.

The 4th of March 1829, came and Gen. Jackson was President of the United States.—His public act was to endorse, in his inaugural address, the leading slander of his predecessor, by saying—"The recent demonstration of public sentiment inscribes on the list of Executive duties in character too legible to be overlooked, the task of reformation, which will require particularly, the correction of those abuses that have brought the patronage of the government into conflict with the freedom of elections, and the counteraction of those causes which have disturbed the rightful course of appointment, and have placed or continued power in unfaithful or incompetent hands." With this groundless charge of an abuse of executive power, there had been associated a charge, equally groundless, of a wasteful extravagance in the expenditures of the public money; and this was also especially to be embraced within the reform "inscribed on the list of Executive duties."

The commencement of Gen. Jackson's administration was the commencement of the era of notional professions and broken promises. Looked at in its beginning, progress, and disastrous termination, it forms one of the most striking examples of political deception which the world has ever witnessed. Its profession was reform. It had come into power upon the strength of the assumption—now known and admitted by the whole world to have been false—that the public money had been squandered, and the executive power abused, by the administration which preceded it. Gen. Jackson boasting pretended that the public sentiment called for Reform, and that he was selected as the great reformer. "By their fruits ye shall know them." He administered the government 8 years, and behold the boasted reform! The annual expenditures gradually advanced from twelve to thirty millions, while the Executive patronage was brought to bear with a resistless and overwhelming influence upon the freedom of elections and on the action of every department of the government. Thousands of public officers were removed because they would not become the partisans of the Executive, and their places filled by men who were prepared to yield a blind and unscrupulous devotion to his will. Patronage thus found its way to the ballot box; it seized the press—it entered the halls of Congress—it controlled the national legislation, and what could not be controlled in advance, was crushed under the foot of arbitrary Executive veto.

So notorious have become these abuses of power—these flagrant falsifications of the grand profession with which the administration began its career, that they are written as in "letters of living light" upon the heavens above our heads, and the earth beneath our feet. There is not a city or village or hamlet throughout the land, where the sturdiest supporters of the administration do not stand confounded at the evidence of falsified professions and sacred power, which every where surround them.

Nor is this all. The GREAT REFORMER was not content with bringing his patronage into conflict with the freedom of ordinary elections, and thus subjecting to his control, the action of the State and the legislation of Congress. His own political life was terminated at the end of eight years; but he was determined to live in the person of his successor. Into the contest of that election he therefore entered. Upon it he brought to bear his personal and official influence. Having, contrary to his most solemn professions, made him-